soitMisness and self-perception, then it must needs be granted, that clear and express consciousness is not essential to life. There is some appearance of life and vital sympathy in certain vegetables and plants, which, however called sensitive-plants and. plant-animals, cannot well be supposed to have animal sense and fancy, or express consciousness in them ; although we are not ignorant, in.the mean time, how some endeavour to solve all those phenomena mechanically. It is certain, that our human souls themselves are not always conscious of whatever they have in them; for even the sleeping geometrician hath, at that time, all Jiis geometrical theoremsand knowledges some way in him; as also the sleeping musician, all his musical skill and songs; and, therefore, why may it not be possible for the soul to have like-wise some actual energy in it, which it is not expressly conscious of? We have all experience, *of* our doing many animal actions non-attend-ingly, which we reflect upon afterwards; as, also, thfat we often continue a long series of bodily mo-tiojis, by a mere virtual intention of our minds, and as it were by half a cogitation. That vital sympathy, by which our soul is united and tied fast, as it were with a knot, to the body, is a thing that we have no direct consciousness of, but only in its effects. Nor can we tell, how we coine to be so differently affected in our souls, from the many different motions made upon our bodies. As, likewise, we are not conscious to ourselves of that energy, whereby we impress variety of motions and figurations upon the animal spirits of our brain in our fantastic thoughts. For, though the geometrician perceive himself to m;ike lines,